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# The Advocate Of Peace.

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## OUR COUNTRY.

BY PROFESSOR WILLIAM N. TRUEBLOOD.

We bless thee, our country! No land is so fair!  
Thy banners of peace are afloat in the air;  
Thy banners of war are all folded away;  
The roar of thy cannon is silent for aye;  
And men yet unborn and nations to be  
Will bless the peace country, the land of the free.

We bless thee, our country! The first of the world  
To stand in the breach with thy war banners furled,  
With arms that are folded and brow that is clear,  
And bearing, untainted by anger or fear,  
To appeal from the senseless decision of might  
To that of the law in the cause of the right.

We bless thee, our country! So fair are thy fields,  
That lie in the shimmer that peacefulness yields!  
Untrampled they lie in the sun and the rain  
Unstinted they pour out their harvests of grain  
For over them ever is bending an arch  
Undimmed by the smoke of a gun or a torch.

We bless thee, our country! So happy thy homes!  
Where the briar-rose climbs and the apple tree blooms,  
Where the smile of the mother is peaceful and glad,  
As she watches the growth of her sturdy, good lad,  
And fears not that ever a summons shall come  
To call him away at the beat of the drum.

We bless thee, our country! for all of these homes,  
Where never a fear of the battle strife comes,  
But morning and evening and all the day long,  
Is heard the sweet music of labor and song;  
Where fathers come home at the close of the day,  
And children go out in the morning to play;  
And never again to disturb or to mar  
Shall come with his carnage the demon of war.  
Richmond, Ind.

The *Signal*, Paris, says that the Socialist members of the French Parliament are about to introduce a bill for the abolishment of the standing army and its replacement by a national militia like the Swiss. This project, it says, is not likely to be taken into consideration, on account of the actual condition of European politics. It is significant nevertheless.

## THE HOLY ALLIANCE.

BY AUGUSTINE JONES.

The International Peace Congress and Parliament of Religions of the World's Columbian Exposition have turned our thoughts to the evolution in the cause of peace in recent years, and especially to eminent steps in its progress and have awakened a new interest in the Holy Alliance.

The most dreadful wars in history had been concluded at Waterloo in June, 1815, and in the following autumn the great powers of Europe joined in the treaty of Holy Alliance.

Alexander I., Emperor of Russia, was still lingering at Paris, the most notable and conspicuous personage among the sovereigns and magnates who had destroyed the first Empire of France. The monarchs were weary of war, and Alexander in particular was intent upon creating such a Christian league among nations that the recent devastations might never be repeated in human history.

He was sincerely religious although his seeming inconsistent life exposed him as it did Cromwell to the charge of being a hypocrite, yet time has largely vindicated the honesty and sincerity of both of these men.

The journals of William Allen, Stephen Grellet, Daniel Wheeler and Thomas Shillito give abundant evidence of the deep religious feelings and spiritual aspirations of the Emperor Alexander from 1814 the year before the Holy Alliance until 1824 near the end of his life.

They were men of discerning spirits; they had ample opportunity in many visits to know his most sacred convictions and they speak in terms of the strongest assurance of his genuine religious interest. It goes far to reveal a true inward life on his part that he sought the society and prayers of such excellent men, and went out of his way into private life to find them.

We do not overlook the fact that he is made to appear in his later life opposed to that human freedom which he had cherished earlier. But we do not know all the attendant reasons for imperial conduct. He said to Thomas Shillito in 1824, "Although they call me an absolute monarch, it is but little power I have." It is exceedingly difficult for the purest public character to survive the strictures and perversions of political enemies.

The Emperor was now at Paris under the powerful influence of Madame de Krudener, a woman of high rank, of distinguished genius, of great fame as an authoress, possessed of a religious enthusiasm similar to that of Madame Guyon and quite as intense, and of a commanding eloquence which held the masses subject to her will and thought.

It may be doubted whether during all the centuries since the apostles any person has turned away more absolutely or with sweeter resignation from the vanity, pomp and circumstance of this transitory world than Madame Krudener.